

THE ORIGIN AND HISTORY OF MARAIVO TRIBE

1. Introduction

The version of our origin and history like any other Melanesian Societies has been passed down from generations to generations by word of mouth. We divide our history into six parts, A to F. Part A is about ancestors. It has four sections. Part B is about ownership of land and also has four sections. Part C is about traditional land tenure system which has five sections. Part D is about migration and settlements. This has seven sections. Part E is about witnesses of our lands and has two parts. Part F is about genealogy.

2. Part A – Ancestors

A1 – Ancestors of Namo Land

The ancestors of *Namo* Land, this generation can remember and recall are *Arova*, *Suru*, *Fae* and *Tore*. *Arova* and *Suru* are known as the warriors. *Fae* and *Tore* are known as the elders.

A2 - Ancestors of Hoseue

The ancestors of *Hoseue* land is *Tore (Senior)*. He founded the settlement at *Hoseue*. We cannot remember the other ancestors who were with him.

A3 – Ancestors of Lovare Mijai Land

A3.1 The landowner of *Lovare Mijai* land is *Siari Irue*. He married *Mosori* from the *Melaripi* clan. He had two sons namely, *Miauje* and *Sukope* and a daughter namely, *Feroe*. Their names are contained and sung in our traditional songs.

A3.2 The *Maraivo* ancestors of *Lovare Mijai* is *Hovori Sevora*. He married *Feroe Siari* and settled at *Lovare Mijai*.

A4 – Ancestors of Karama village

The ancestors of *Karama* village are *Tore (Junior)* and *Sujari*. They are the latest ancestors of the present generation.

3. Part B – Ownership of Land

B1 – Namo Land

B1.1 *Namo* Land is our original home or mother land. The *Namo* hill or ridge is located about 80km north from Kerema Town. The *Namo* Land includes such names as *Murua*, *Siroura* and the nearby surroundings.

B1.2 – In 1983 a District Court was held in Kerema to settle the *Namo* land dispute among the people of *Siviri*, *Uaripi*, *Opao*, *Uriri* and *Kamea*. Our fathers were called upon by the *Siviri* people and give their evidence. The Court ruled in favour of

Maraivo tribe. We own the *Namo* land. Our fathers told the Court that *Siviri* people are allowed to use the land and guard it on our behalf.

B2. Hoseue land

Hoseue is our second homeland. The *Hoseue* land includes such names as, *Hoseue*, *Tapa*, *Karepo*, *Pipitua*, *Tivura*, *Namo Miri*, *Poiho*, *Purokou*, *Mure*, *Kirara* and the nearby surroundings. *Kirara* is currently under dispute with the *Savoripi* Clan but really the mouth of the *Kirara* creek is our boundary mark.

B3 – Lovare Mijai Land

Lovare Mijai is our third homeland. As mentioned in A3.2 of Part A and in accordance with point C1 of Part C we possess and own the land by the power of customary marriage. These lands include such names as, *Taviara*, *Lakikipi*, *Tetere*, *Morasai*, *Kousoa*, *Kaviri* and *Lovare*.

B4 – Other Lands

B4.1 - The other lands are declared as coastal lands according to land demarcation; refer to the map attached. These lands include; *Hoho*, *Koia*, *Poto*, *Kokou*, *Ivosuja*, *Miri Kokou*, *Kopa*, *Poraro* and the *Savoripi* lands. We possess and use them as ours according to social contracts made with other clans and the power of the traditional land tenure system as explained in Part C.

B4.2 - How did our ancestors possess the coastal lands as we claim them today which are listed in B4.1?

a) Koia Land

Koia land belongs to the *Lavaipi* Clan. Our ancestors *Sujari laro* married *Popoio Eroremora* from *Lavaipi* Clan. *Sujari* was their son -in-law (*Ovamija*) and according to the marriage relationship as mentioned in C1 of Part C, he was allowed to use their land freely. In return our ancestor gave the *Lakikipi* creek for their fishing.

b) Koia Sago and Kopa Land

Koia Sago and *Kopa* Land belongs to the family of *Kope Tatiporaro*. She married our ancestor *Larea Lesae*. We claim these two properties for her sake (*Umori Kope*).

c) Poto Sago and Poraro Land

Poto Sago belongs to *Larea Koritai*. He was a good friend of *Tore laro*. To strengthen the relationship, *Tore* named his son *Larea* after his name. *Poto Sago* was given away to his name sake and only *Larea Tore* can claim this property. *Poraro* Land belongs to the *Kaipi Ijave* clan. *Larea Koritai* was a chief sorcerer and killed by *Miva Harokao* for sorcery related allegations. *Poraro* Land was given away by the *Kaipi Ijave* clan to *Larea Koritai* as compensation. The title of this land was transferred to *Larea Tore*, name sake of *Larea Koritai*. Only *Larea Tore* can claim this property (*Haro Mea*).

d) Lands of Eatae Clan (Eatae 1)

The land of *Eatae* clan includes such names as *Faejori*, *Ivosuja*, *Kokou* and *Kakare*. The *Eatae* clan ancestors never gave away any land to *Eatae 2 (Keauja)* and *Eatae 3 (Maraivo)*. We were told to use their land freely by adoption right.

e) Lands of *Savoripi* clan

The lands of *Savoripi* clan include such names as *Saivapo*, *Poroto*, *Tokora*, *Ovihohipe*, *Laura*, *Maihouja*, *Pori* and *Mai Kirara*. *Kirara* is currently under dispute with us. Their ancestors adopted us and lived with them as *Savoripi 2* for years. They never gave us any land. We use their land freely by adoption right.

f) *Hoho* Land

The owner of *Hoho* Land is *Lohoru (Lorouapo)* the ancestor of the *Kairi* Clan. His settlement was at *Kevarolavi*. He had a son named *Kokote* and two daughters namely *Mairihiae* and *Maiapemori*.

One day according to legend, *Kokote* came up to *Hoho* Sago swamp for *pauja* and *tokora*. For unknown cause he fell down dead and his body were lying there. Our ancestors appeared on the scene and were guarding the body against blue flies and wild animals. *Kokote's* sisters and carriers arrived and carried the body for funeral and burial. For the service our ancestors have rendered to the deceased, *Hoho* land was given away to our ancestors as mentioned in point C2 of Part C. When *Hoho* was given to our ancestors, *Morisae Sukope* with her husband went and settled at *Hoho*. She is known as the mother of *Hoho*. *Makeu Avora* and his son *Joe Makeu* are descendants of *Morisae Sukope (Umori Morisae)*.

4. PART C - TRADITIONAL LAND TENURE SYSTEM

All lands in PNG are declared as customary land. People in the past have developed a way or system of giving away part of their land to other people for a variety of reasons. These reasons are reckoned as informal treaties and recognized as binding.

C1 - The first common reason for giving away land is to do with customary marriage. When the daughter of a landowner clan is married to a man from another clan, a land is given away to the daughter who is reckoned as the most valuable gift.

C2 -The second common reason for giving away land is to do with the deaths: When a man of the landowner clan is killed in war, or for other reasons, and a man from another clan helps to carry the deceased, a land is usually given to this man for the service he has rendered.

C3 - The third common reason for giving away land is to do with friendship and Names. If a landowner makes friend with a man from a clan other than his and that man names his son the name of this landowner, a land is given to his namesake. This was done to further strengthen this friendship relation already created.

C4 -The fourth common reason for giving away land is by the power of adoption right if the landowner clan adopts the people from another clan.

C5 - The fifth common reason for giving away land is to do with the tribal war. If a man from another clan risks his life by joining the warriors of the landowners' clan and fights their enemy in the war, he is given a land as a token of appreciation and compensation.

5. PART D- SETTLEMENT AND MIGRATION

D1 - Our original and first settlement is *Namo*. At *Namo* our ancestors were threatened by tribal war to migrate. This is the story of the tribal war. *Ivavu Korau* was a head-hunt warrior from the *Tati* tribe. He married one of our tribeswomen namely *Laviau*. He often led his head-hunt party into our territory and killed our tribesmen for years.

When our tribesmen learned that their own son-in-law was killing them, they held a meeting to take revenge. *Arova* and *Suru*, our warriors, led their party and went to the hamlet of *Ivavu Korau* situated at *Lavora* hill. *Ivavu* at that time was out at *Koaro* making sago. A messenger was sent to inform *Ivavau* that his fathers have just arrived. When *Ivavu* came his hair was filled with sago stuff. *Arova* and *Suru* told him to lie down on the floor to clean his hair. They made magic and he fell sound asleep. The two warriors quickly poked his sides with sharpened bamboo knives and escaped by their magical art.

The result of this revenge killing led to a break out of war between our tribesmen and the hostile tribe of *Ivavu*. Many of our tribesmen were killed while others managed to escape. This first terrible war threatened our ancestors to migrate in different directions.

Fae got on a raft and floated down south along *Murua* river and landed at *Kerema* bay. He was adopted and looked after by the ancestors *Harai* and *Eveisese* Family. *Tore* and others came and settled at *Hoseue*.

D2 - *Hoseue* is our second settlement. At *Hoseue* a second tribal war broke out and threatened our ancestors to migrate south towards the coast. This is the story of the second tribal war. A man named *Mijamoea* of the *Tati* tribe and an ancestor of *Moroi* Village was the cause of this war. He made friend with *Ikua* from the tribe of *Kamea*. One day *Mijamoea* had sex with *Ikua*'s wife. The result of this adultery act led to a break out of war between the tribe of *Tati* and *Kamea*. The war spread out to involve our tribesmen at *Hoseue*. Some of our tribesmen were killed and others managed to escape.

D3 - The migrants who escaped from the *Hoseue* war arrived at *Lovare Mijai*. They were adopted by *Siari Irue*, the landowner and ancestor of the *Lovare Mijai* Land. As mentioned in A3.2 of Part A and C1 of Part C *Hovori Sevora* married *Feroe Siari* and settled at *Lovare Mijai*. This was our third settlement.

D4 - For unknown reasons our ancestors decided to migrate to *Karama* Village on the coast. They came and sat at *Irua Maisa* near the bank of *Karama* River expecting someone to pick them up. They were first sighted by *Oavera* (*Oiveka*'s ancestor). He told *Evoa Kaipu*, an ancestor and chief of the *Sipisipi* clan of their presence. *Evoa Kaipu* came up the river in a big canoe and picked up our ancestors. He adopted our ancestors and settled them on his land. This is how we became *Sipisipi* 2 and this became our fourth settlement.

D5 - Later *Kauri* and *Faroa*, ancestors of the *Savoripi* clan came to *Evoa Kaipu* and negotiated with him to adopt our ancestors for two (2) main reasons. The first reason was for their protection and security against the attacks of the *Kukukuku* people (*Iariva*). The second reason was that since we were inland people we own large areas of land such as the *Hoseue* and *Namo* Lands. Their negotiation was successful. They adopted our ancestors and settled them at *Loujova*. We became *Savoripi* 2 and this was our fifth settlement.

D6 - Some years later one of the ancestors of the *Eatae* clan namely *Sese Haota* accidentally killed someone during the cultural festival and escaped to hide in the bush. According to legend he became *sauvija* (monster) and no one was able to capture and rescue him. Our ancestors were used to lead the rescue party to capture this monster. They were able to capture and rescue this monster and brought him home. For their heroic act, our ancestors were adopted by the ancestors of *Eatae* clan and were settled at *Orohou*. We became *Eatae* 3 and this became our sixth settlement.

D7 - Today some of our people have already made their new homes at *Lovare Mijai* Land. It is anticipated that the impact of the LNG Project and the sealing of *Kerema- Malalaua* Road will bring everyone to settle at *Lovare Mijai*. If this happens, it will be our seventh settlement for this present generation.

6. PART E - WITNESSES OF OUR LAND

E1- Namo and Hoseue Land

There are 3 witnesses for our *Namo* and *Hoseue* land. The first witness will be the descendants of *Harai* and *Eveisese* family from the *Siviri* Village. As mentioned in B 1.2 of Part B and D 1 of Part D this family was allowed to possess and use the land on our behalf.

The second witness will be the descendants of *Levao*, an ancestor of *Tovi* Tribe from *Avere* Village as mentioned in D1 of Part D.

The third witness will be the descendants of *Tati* tribe from *Moroi* Village. We share common land boundaries with *Tati* tribe.

E2 - Other Lands

The witnesses of the lands listed in **B4** will be selected from the descendants of those clans who gave this land to our ancestors for the reasons mentioned in C 1-5 of Part C.

7. PART F - GENEEOLOGY

F1 - is the family tree of the *Maraivo* tribe traced through male.